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BAPTIST MISSIONARY MAGAZINE.

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NO. 4.

American Baptist Board of Foreign Missions.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, JAN. 26, 1843.

Summary view of the station at Hamburg and vicinity.

On reading the intelligence contained in the following communication, "our American brethren," to adopt the language of Mr. Oncken, "will be constrained to thank God for the grace given to his people." The statements are of a diversified character, but the faithfulness of God to his people is alike conspicuous, whether in the cheering success with which he crowns their labors, or in the strength and consolation bestowed when they are called to suffer for his sake. That they are motives to fervent prayer that the word of God may have yet freer course, run, and be glorified, who that reads, does not perceive?

Let me direct your attention, first, to Hamburg and its vicinity. And, in doing this, I cannot but raise my Ebenezer to a faithful God, who, in the midst of fearful judgments and an awful, general apostacy from the truth, has graciously protected his little flock, and preserved them as the apple of his eye.

The distinguishing blessing with which the Lord had favored our preaching, when I addressed you in August last, continued to accompany our ministrations to the close of the year, so that not less than fifty converts were baptized and added to our number; an abundant reward on the kind support we have enjoyed from the Board and our feeble labor. Br. Köbner faithfully and efficiently filled up my lack of service. Since September last, I have not been able to preach, as my throat grew worse and worse, so that

even speaking was painful. I was, in consequence, obliged to withdraw a short distance from town, to get more rest; and the use of cold water, frequent exercise in the open air, and quietness, have, under God's blessing, produced a slight improvement; but it will be some months, I fear, before I can enter on my regular duties again as a preacher. My time has been, however, fully occupied, especially in writing to the churches and to individuals, and in conducting the operations of our Bible and Tract Societies.

The attendance at our place of worship has been most encouraging, notwithstanding its very secluded situation and humble entrance.* We have generally had 300 attentive hearers on Sabbath evenings, and God has proved faithful to his promise; his word has been made subservient for that "where-to it was sent,"—the ingathering of his chosen, and the confirmation, comfort, and usefulness of his people. It has been a year of signal blessing to us; our increase has been greater than at any previous time, and we have sat under our vine and fig-tree, none making us afraid. My heart has frequently leaped for joy, when looking at the goodly number of disciples assembled on the Lord's-day, all well clothed and in their right mind, with peace and happiness depicted on the countenance, taking their seat at the feet of Jesus. A few years ago, nearly all these now happy pilgrims were living without God and without hope in the world, hasten-

* It is a warehouse in a back yard; the entrance to it leads through a passage under the dwelling house which occupies the front. The second story is occupied for preaching, and will hold about 400 persons.

ing on to eternal destruction. Could some of the members of your Board but see them once, how would they participate in my joy, and see of a truth that God has done great things through their instrumentality.

The number of our members is at present 160. We also have the pleasing prospect, that the authorities will, most likely, not molest us any more. It is perfectly well known that we preach, and observe all the ordinances of God's house, but no measure whatever is employed for our suppression. The Lord alone is the author of this happy change; to Him be endless praise. Surely it is good to trust in Him always.

My dear brethren Köbner and Lange have continued their active and valuable labors; the former, in preaching, corresponding with the Danish brethren, assisting in the publication of tracts, &c., and the latter, by itinerating in and near Hamburg. Br. Lange has met with much encouragement among the numerous seamen visiting this port. He has distributed large quantities of tracts, and sold upwards of 800 copies of the scriptures among them.

Our efforts in the circulation of the Holy Scriptures, religious tracts, and other good publications, have exceeded former years. We circulated 6263 copies of the Holy Scriptures, 252,700 tracts, and 5000 other good works. The grants of the American and Foreign Bible Society of \$1500, and \$600 from the American Tract Society, have been the principal source of support in these important branches of our labor.

By the munificent grant of the former Society, I am enabled to commence the printing of 20,000 New Testaments in about two months.

During the summer, the adjoining territories of Denmark and Hanover have been frequently visited by some of our brethren, and many villagers have heard, by this means, of the only name given among men whereby they must be saved. These important efforts will, it is my earnest desire, be renewed and increased with the return of spring. I rejoice to say, that my dear people, generally, are awake to the eternal interests of their fellow-creatures, and it must be principally attributed to their activity, that our preaching has been so well attended. Though poor, they have done well this year in bearing the entire expense of our public worship. They have con-

tributed for this, and other religious objects, upwards of \$350.

In the neighboring town of Altona, where the number of our members has increased to eight, a little weekly meeting has been conducted by one of our brethren, at which about twenty persons have attended; and we have the pleasing prospect of larger accessions in that place. The bitterness of the authorities, however, against us, is most astonishing. Two of our members, who wished to get married, could obtain no permission unless they bound themselves that, in the event of their having children, these should be sprinkled, and brought up as Lutherans. Of course, our friends could not comply with such a requisition, and they remain unmarried to the present day. Our brethren assembling for worship in Altona, have already had several intimations that their meeting together will be put down. Altona has the name of being a place for religious liberty, and it is true that Moravians, Mennonites, Jews, Roman Catholics, and others, have their places of worship in it, but all under the proviso not to make converts. Such a concession we consider worse than the hottest persecution, and can never accept of it.

*Berlin — Jever — Baireuth — Othfreesen
Marburg — Bitterfeld — Memel.*

The accounts received from time to time from my fellow-laborers, the brethren Lehmann, Hinrichsen, Knauer, Sander, the brethren Møenster, and others not officially connected with us, have been, on the whole, of a gratifying and encouraging nature. Some of them have had to test their love to Jesus and his truth by enduring cruel persecutions, but God has stood by his servants and strengthened them, and thus they have been enabled to maintain their profession and allegiance to the Savior.

At Berlin, br. Lehmann's heart has been frequently gladdened by the very considerable increase of his flock, but he has also been much tried by the instability of several of the members, who have left. The church is not as yet recognised by the government, for the conditions proposed to this end involved principles which, at all hazards, we must maintain. The number of persons who have been in all baptized, is sixty-eight.

Br. Hinrichsen, at Jever, continues his active labors in various parts of the Grand Duchy of Oldenburg and East-

friesland. He made several tours during summer and autumn, and succeeded in forming connections by which we can circulate our tracts, and which ultimately will lead, I doubt not, to the formation of other little churches. Oldenburg, ten years ago the most hopeless part of the north of Germany, begins to assume a promising appearance. There are a few converts at Varel, my native place, and more along the Weser, at Bracke and Elsflath, who, I trust, will soon be fully instructed from the scriptures, to give up every connection with an institution which has been signal in its persecuting spirit against our brethren. Br. Hinrichsen has visited these Christians, and gives an interesting account of their simplicity and love to the Savior. The church at Jever has met with no annoyance from the authorities, and there are, at present, several converts wishing to be baptized; among them a former member of the church of Rome, from Pomerania, who may be instrumental in carrying the truth to that part. Our dear brethren at Oldenburg have been still much annoyed by the government, and br. Weichardt's child was sprinkled against his will, when absent from home. The church has, however, been visited in much mercy from on high, and not a few have been added to their number.

The feeble band at Baireuth, surrounded by popish darkness, has not only been graciously preserved, but br. Knauer has been encouraged by the addition of four or five members. Our brother was threatened with the house of correction last summer, if he continued to make converts or conduct conventicles, but hitherto the threat has not been put into execution. Our dear friends are obliged to meet in great secrecy, as the police are watching them closely. A considerable quantity of bibles, testaments and tracts have been confiscated by the government, without any prospect of having them returned. I have since this sent a new supply, under another direction, which have come to hand and are now circulating among the Papists.

The dear Christians near the Hartz—at Othfreesen, Gosslar, &c., amongst whom br. Sander is laboring, have been constantly in the fire of persecution. Some have been imprisoned, and others have been robbed of their little property, for having attended religious conventicles. Every kind of religious meeting is strictly prohibited, and br.

Sander has, in order to encourage these inexperienced Christians, been frequently obliged to travel by night to escape the vigilance of the police. But, even under these unfavorable circumstances, God has been pleased to bless our dear brother's efforts, so that the number of baptized believers amounts to about twenty.

A spirit of fierce persecution has been manifested by the government against the little flock at Marburg. An infant has been sprinkled against the will of both parents, and our brethren have been subjected to fines. Four of the brethren at Marburg, engaged there as journeymen in the different trades, but natives of other parts of Germany, were banished on account of their having officiated in the meetings of the church. The enemies of Jesus have, however, not succeeded in frustrating the gracious design of the Lord Jesus to save sinners at Marburg. Five precious souls have been made acquainted with Christ, and were baptized by one of the banished brethren in December last, when he made the tour from Eimbeck in Hanover, to encourage the brethren and administer the ordinance of baptism.

The church at Bitterfield, under the care of br. Werner, has after much external trouble enjoyed a season of quiet, and it appears by a recent letter from br. W., that he has not only had his hands strengthened by some additions, but that some others give evidence that a work of grace has been begun in them. Br. Werner has been a faithful and indefatigable brother, and I wish to see him more engaged in missionary labor.

Our brethren in Pomerania, originally old Lutheran, have been greatly blessed. Their number has been more than doubled, and the two churches at Rummelsburg and Margenstern have sixty-seven members.

The intelligence from Memel has been in some respects discouraging, for though the number of converts has increased, I fear all is not right. In consequence of this, twelve or fourteen members have seceded, who have applied several times to me for some faithful brother who might labor among them. I found the matter so important, that, after mature deliberation, I proposed to our trustworthy brother Remmen, who happened to be here on a visit from Jever, to visit Memel. He readily complied with my wish, and he was set apart and commended to God by the whole church for this

special journey. Another brother, who has been at Memel, accompanies him. They have to travel 500 miles on foot, and it is no small proof of their love to Christ and the brethren, to undertake such a journey at this inclement season.

Third imprisonment of Mr. Mønster.

I have still to state how our Danish brethren have succeeded. The liberation of br. Mønster did not last long; he was a third time arrested at the beginning of December, and remained in prison till the middle of the present month, when a general royal amnesty was given to the imprisoned Baptists, I think six in number. A royal law granting liberty of conscience was previously published. It is of such a nature, that it is difficult to say what are the intentions of the king in giving it. I have sent a copy of it to br. Sommers, with the request that he forward it to you without delay. It will give Americans some idea of what curious notions we people in Denmark, and I may add Germany, attach to religious liberty. Our Danish brethren will now, if it is intended to enforce this new law, be worse off than before; and they will require much grace to remain faithful to the cause in which they are embarked. Hitherto they have done well, and the Lord has added many souls to his people the last year, so that there are now not less than nearly 200 Baptists in Denmark. But the time has probably arrived, when they will be more severely tried than at any previous period. Let us, my dear brother, bear them much on our hearts before the Lord, that he would make them faithful unto death. I am writing very frequently to them, and exhort and encourage them to perseverance. If they stand their ground in God's strength and with a view to Christ's glory, the victory will be ours, whatever hell and earth may devise against the truth. I commend them to the fervent prayers of the Board.

letter is singularly free from injurious reflections upon the motives of the government, giving only a dispassionate statement of events as they occurred. May we not hope that by continued well-doing the church may "put to silence the ignorance of foolish men," and secure to itself the confidence and protection of the higher powers. Scarcely any one object is more earnestly to be sought after on the continent of Europe, than just views and measures in regard to the rights of conscience; and from no point, perhaps, could they emanate with better promise of general acceptance, than from the capital of Prussia and its reputedly pious king.

It was on the 2d of September, 1841, that we opened our hall for public worship, and it was a matter of much curiosity to the people around. At first we were frequently interrupted by bad people. The police also inspected our meetings very carefully, but gave us protection in some cases, so that ultimately we had more rest. At this time we enjoyed the presence of the English Baptist deputation, Messrs. Giles and Dawson, who came to see our king and invoke his interposition on behalf of our persecuted brethren in Denmark: but our king was absent and not likely to return soon, and so their object was not realized.

Increase of the Berlin church—Baptisms at Oldenburg and Jever—Repeated baptisms at Berlin—Violent outrage.

At the beginning of the year our number baptized was sixteen, and in the course of it increased to thirty. As we were very minute in our examinations, we could thank our God very heartily for this greatest of all blessings, and took courage. Our dear br. Oncken visited us also twice, on his tour to and from Memel, where the Lord had also done great things, as you will have learned by br. Oncken. About this time the meetings were very numerous attended, sometimes crowded; and we had full opportunity to preach the unsearchable riches of Christ, which resulted in the addition of precious souls to our little church.

On the return of br. Oncken from Memel, I accompanied him from the city, as I was obliged to visit East-friesland; where also much could be done for the propagation of the truth. At Oldenburg I baptized three believing brethren and sisters, and endeavored to unite the divided flock. This, however, was not possible then, one of the leaders being absent. I spent at

EXTRACTS FROM A LETTER OF MR. LEHMANN, DATED BERLIN, JULY 16, 1842.

We present copious extracts from Mr. Lehmann's letter, for the twofold object of spreading the state of the Berlin church, and its prospects of religious toleration, before our readers, and of exhibiting the spirit with which the restrictions and wrongs to which it is subjected, are borne by its members. The whole

Jever several days in much comfort of love, the grace of our Lord Jesus Christ having manifested itself there very much; and baptized three brethren and one sister, after careful examination, and broke bread to the church. During my stay in Eastfriesland, I had much opportunity to spread the truths of the gospel, but more in conversation and the distribution of tracts than by public meetings; the system of state religion being in full sway here, and believers shrinking very much from uniting in separate worship. Some single brethren, in various places, are fully persuaded of the scriptural views we entertain and propagate, but are too much afraid to confess it openly and in action. On my return, I again spent several days at Jever and Oldenburg in sweet communion of the saints, and at the latter place had the unspeakable pleasure of reuniting the church in harmony, which according to letters received continues to the present time. I stayed also several days at Hamburg, and preached several times to the church there, feeling very happy among the dear members of the flock of Christ, especially in the family of my ever dear friend and brother Oncken.

On returning to Berlin, I found our excellent br. Köbner in full operation. The distinguished talents which this dear brother possesses for preaching, were crowned with great success. The novelty of his coming had also contributed to the interest, and we had crowded meetings. A good number of inquirers and candidates for baptism waited for my return. With great regret we saw our beloved brother depart from a field so promising, where two laborers would find full occupation for all their time. I resumed my work among my dear flock, and was soon well at home.

On the 5th of March I had the pleasure of baptizing eight hopeful converts. The ice still covered partly the sea of Rummelsburg, where the ordinance was administered; but all our candidates were full of joy and zeal. I had given notice to the government of our design, as was desired; and some police officers attended the rite and gave us protection. This public baptism aroused the wrath of our enemies. Several articles appeared in our newspapers, and slander and calumny were in full vogue. It was falsely reported, and the report was echoed all over Germany, that our converts were

made sick by the administration of the rite, and that some had died. I replied in the newspapers, and stated the truth that all were perfectly well.

The Lord blessed the means of his grace still more, and on the 29th of April I had the pleasure of baptizing fourteen new converts on profession of their faith. This was too much for a sinful world. Our number had increased to fifty-two; from all pulpits we were preached against: and this bore its fruit. On the 5th of May when we were all of one accord in one place, and I was preaching from Luke xxiv., 26, a band of eighteen men with sticks broke into our hall, and after shouting and commanding silence, approached the pulpit, struck me with the fist, broke up the pulpit and beat the fragments over me. I withdrew, protected by our brethren, but the fury of those fellows was now directed the more against them; and as it is not according to our principles to resist evil and fight with carnal weapons, it was an easy thing for our enemies to overpower them. All were turned out, beaten, thrown down stairs, and into the street, even females and children, where a crowd received them with scornful laughter and taunting exclamations. The police and soldiery were collected slowly, and did nothing to our satisfaction then. Still, on another day, the higher officers of the police investigated the matter, and it was subsequently committed to the civil court of justice, where it is still subject to inquiry; to what effect we must wait to see.

In consequence of this event, I had intercourse with many persons in high offices, but found everywhere the same hostility prevalent against us, manifesting itself variously, according to the character and education of the individuals. Since then, a series of procedures of government have narrowed more and more our freedom of religious worship, and though our meetings are still tolerated, yet public baptism, that is, in the open air, is prohibited, and our church seal is taken away.

Church at Bitterfeld—Ordination of Mr. Werner—Baptisms.

In the month of February I visited the church in Bitterfeld, also in Prussia. This church has always been an occasion of peculiar solicitude to us. On this occasion I found br. Werner fully engaged in propagating the truths of the gospel. He enjoys the entire

confidence of his little flock, and the Lord has opened many hearts, in the midst of the enmity of the world, to yield to Him. I endeavored to find a suitable place for baptism, but it proved impracticable on account of the ice on the river. On the evening of the second day, I preached to the church; the place of worship was crowded, and I was afterwards told that the burgomaster with police men and gens d'armes had also been present in an adjoining room. When the people left, they entered the hall quietly. We were now at a loss what to do. We had agreed to break bread, and to introduce new vessels, which I had brought with me by commission from br. Oncken; but, as we presumed that the officers, who had been silent till now, would perhaps merely observe the ordinance, we concluded to go on. When the burgomaster saw this, he advanced towards me, and with great fury declared that in the name of the law he interdicted our further proceedings, covering me with reproaches and threatenings. I remained calm, and told him what privileges we enjoyed at Berlin, and the state of our relations to government, which, indeed, were more gratifying then than they are now. But he insisted that we should all leave instantly, and that on the following day I should bring him my passport. We, of course, submitted to force, and left the place of worship.

It now became an object of solicitude to ordain br. Werner, inasmuch as the coming of a stranger always excites the people, and the ordinances of Christ could not be administered at due times and in favorable circumstances. I could see no objection to this, except, perhaps, the youth of br. Werner, and his want of experience; but would not proceed without the advice of our brethren, and especially br. Oncken. On receiving his approbation, br. Werner came to Berlin in May, and on the 9th was ordained to the ministry in the presence of our church. He then returned to Bitterfeld and baptized several persons; and they continued also to celebrate the Lord's supper.

For all this our brother was called before the magistrates several times. He had been interdicted from administering the sacraments, as an unordained person. He now declared the fact of his ordination, and the matter was searched out even here in Berlin, where I testified to it. On this account he is

now brought before the civil court, and if the laws of our country are applied to him, he will be fined fifty dollars, and double the amount in case of repetition.

Continued persecution—State of Berlin church—Further restrictions on religious freedom apprehended.

A similar case has occurred at a village, Seegafiel, three German miles from here, where, by the grace of God, a part of our church was awakened and souls converted. I visited them twice, but the opposition of the authorities constrained me to leave the place with all speed. Policemen were sent to expel me, and I was threatened with severe punishment if I returned. I applied to government for redress, but, as yet, am without an answer. Meantime our brethren come to us frequently on Lord's days, and especially when we break bread; and the work of grace is increasing with them. Other brethren from our church visit them also, without molestation.

Recently, in consequence of various petitions addressed to the king and his ministers, as I have been informed, a *commission* has been appointed in the person of Rev. Mr. Hetzel, to negotiate with us with a view to a future recognition of our church. But I have reason to fear that this desirable result cannot be effected without the sacrifice on our part of important principles and the rights of conscience, which, of course, is not to be expected or promised.

Notwithstanding these persecutions and oppressions, our present state is encouraging. Recently I baptized at a late hour, undisturbed, three new converts, and a large number of hopeful inquirers gives us the prospect of a constant increase. The whole number baptized is fifty-five. Several of these, however, have withdrawn from us, being terrified by the threats and evil treatment from our enemies; one has been excluded; several withdrew from us some years ago; and two have died; so that our present number of faithful members is only forty-four. But this will be increased before long, as we hope.

This hope was realized shortly after in the baptism of three candidates, making the whole number of baptisms fifty-eight, and the number of church members forty-seven. At the conclusion of the letter, a few additional facts

are given of the results of the proposed commission.

It proved that the object of the commission was to announce certain prohibitions and restrictions to which I was to submit. 1. Inasmuch as having ordained br. Werner at Bitterfield was my greatest offence, I was exhorted never to do the like again. 2. By a decree of the king, I must never baptize again in open waters: to which I replied, that I did not object to baptizing in a retired place, provided we could administer the rite in a way sanctioned by the word of God, and especially by our Lord Jesus Christ. 3. That in receiving new members, every candidate must first apply to the commissioner of police of his district, (or ward,) and the commissioner must cause the minister of the parish to influence him, and see that he do not take such a step from want of knowledge or instruction; also, that he be not received by the church till he obtain permission of the police. But to this we could not agree, as affecting the principles of our union and the rights of conscience; we could not apply for a *permission* to decide in matters of conscience. 4. We must not use any seal or sign, as indicating an organized society; so that even if we rendered full obedience, we could not have a full recognition. We have now had, to-day, the fifth conference, and brought the matter to such a state, that it only abides the decision of higher powers. The commissioner received and treated us with great kindness, and though he did not omit earnest exhortations, heard us willingly, so that I hope he will make no unfavorable report. But after the propositions that have been made, there is little hope of our honorable recognition by the State.

I am happy to say that in my declarations to government, I have had the concurrence of all my brethren here, and in Hamburg and Denmark, whom I desired to advise me; and thus I can await in peace; having also the testimony of a good conscience, and not having violated the principles which we have embraced.

And now, dear brethren, we commend our cause to your prayers and consideration, hoping to receive all the advice and support which our case demands. We have been greatly refreshed by the presence of our dear brethren Conant and Hackett, and are full of sorrow at their now leaving us, prob-

ably forever. But the sweet communion of saints comforts our hearts, and even though they be far from us, we may rejoice in the same, and that they will be able to report from personal acquaintance, that we are, as I trust, on one and the same old ground of the apostles and prophets. May we all be found faithful unto death, and receive then a crown of life. Amen.

Greece.

EXTRACTS FROM A LETTER OF MRS. DICKSON, DATED CORFU, DEC. 22, 1842.

Mrs. Dickson recounts the circumstances of the baptism of an English soldier mentioned in our February number, and the supposed conversion of another Englishman; after which follows a brief sketch of the progress of the Greek department of the mission.

About eight weeks ago, Mr. Love baptized a young Englishman under peculiarly encouraging circumstances. This young man is the son of a worthy Baptist deacon, and almost the only one of the family who was not pious; but the prayers of his mother and the exhortations of his father followed him to Corfu; and now they who went forth weeping, bearing precious seed, have returned with joy bearing their sheaves with them, and we too have participated in the joy. This young man was a constant attendant on Mr. Love's English service; which was conducted with great seriousness and faithfulness, and calculated not only to impress, but to instruct. These exercises were the means of bringing out this individual, and enabling him to declare himself on the Lord's side. The relation of his experience was most satisfactory, and now, feeling himself as a brand plucked out of the fire, he goes about among his companions, warning them and entreating them to consider their ways.

Another Englishman has also felt the power of divine truth, and from being hardened, worthless, and drunken, has become all at once a changed man. "I have," he said, "been in different quarters of the globe, been in dangers by sea and land, and experienced many deliverances, but nothing affected my mind till now—but now, how differently I feel. My distress on account of sin has been such, that I have not been able to sleep; and when making these acknowledgments, he

could not speak for weeping. He has since obtained peace, and is going on his way rejoicing.

Inquirer from Potamo — Baptism of Greeks from Patras.

While these things were going on among the English, the Greek service was becoming every day more interesting. Among those who attended, there was one man who seemed to receive the truth with all readiness of mind. He is from Potamo, and was one of the first who came to hear br. Love expound the scriptures, when on his visit to that place more than a year ago. At that time this man could not read; he could only sit and listen to what was advanced: but his desire for instruction was so great that he began to learn, and now he is able to read very tolerably in the New Testament. When he understood that br. Love was about to leave for America, he was in great grief; as the subject of baptism had come up before his mind, and he felt it his duty to be baptized. He seemed pressed, however, with a load of anxieties connected with it, and it seemed difficult to know exactly what was duty with regard to him. Just at this time Apostolos arrived from Patras, bringing with him two candidates for baptism. Mr. Love had previously been made acquainted with their history and had had an opportunity of conversing with them when he visited Patras during the summer, and he felt satisfied that they were suitable subjects for that blessed ordinance. On the evening of their arrival we met for religious exercises, when br. Love read and explained the sixth of Romans with a special reference to baptism; after which he desired the candidates to give a relation of their experience. John's relation was characterized by great simplicity, affection, and readiness. We could not but respond to it as the work of the same Spirit that had brought ourselves out of darkness into marvellous light. Kuriakes is a more bold and energetic man, and his account partook much of that noble bearing and freedom of thought which characterize superior minds. O it was delightful to hear how their minds were led from one step to another, until, divested of all prejudice and superstition, they sat quietly down, counted the cost, and resolved to follow their Lord. At the conclusion of this service Mr. Love prayed. Apostolos followed, and with much fervor thanked

the Lord for enlightening the minds of these two, who were soon to be united to us by baptism, and prayed for his country, and for the extension of the cause of Jesus all over the world, but especially in these parts, &c. When Apostolos concluded, John commenced, and in a strain of devout feeling, gratitude, and joy, thanked God for his mercy in showing them the way of truth, and inclining them to walk in it; and Kuriakes concluded with a short prayer. We sang a hymn, and separated for the night, rejoicing over these once lost sheep, now found. We were in a situation to understand something of the feeling of him who said, Rejoice with me for I have found the sheep that was lost. Nor was that all. We felt a degree of happy assurance that the same Spirit who had operated upon their hearts, would influence others, and bring them to the same interesting conclusion, and thus extend the cause of our blessed Lord.

On Sabbath morning we again met for worship. As the company present were of a mixed character, br. L. did not address the two candidates exclusively, but explained the nature of the union existing between Christ and the believer, and read the fifteenth of John, and other passages. Our dear young brothers were much interested,—made frequent remarks as brother Love went along, and the service was concluded as previously by prayer, when our two young Greek friends again joined.

This was a sweetly solemn meeting; perhaps the circumstance that it was the last Sabbath that I should enjoy the society of our dear friends before their departure for America, added not a little to the interest already excited; and when a hymn was sung by so many Greek voices, I felt unable to join in it, and had to retire for a little time to give vent to some of the sweetest feelings that ever agitated my breast. Yes, they were sweet; although in the full view of being left alone, and no expectation of soon enjoying Christian society, still I could not but rejoice. "The joy of the Lord was my strength," and so absorbing were the exercises, that I have thought of little else since, and their delightful influence continues to cheer and solemnize my mind.

In the evening, about 6, we walked to our Jordan, a quiet, sacred spot, where not a sound was heard but the voice of prayer, and there, in the calmness of a serene evening, apart from men and unknown to all around, the

precious ordinance was administered. Our dear English brother accompanied us, and only regretted that his ignorance of the language prevented him from entering so fully into the interesting scenes as he wished; but he rejoiced in having witnessed the power of the truth over the Greek mind, and said that it filled him with joy and courage. We afterwards sat down to the table of the Lord. The twentieth chapter of Acts was read, and those parts relating to the Lord's supper commented on. In the seventh verse there was something touchingly appropriate to our circumstances. Br. and sister Love were ready to depart. Our Greek friends seemed greatly to enjoy the reading of the word of God. The same spirit that characterized all the preceding exercises, accompanied this. It was a day long to be remembered, a day in which God bowed the heavens and came down—a time of refreshing from his presence, when the Spirit hovered over us, and made us feel, and see, and taste, unutterable things. But "Thought is poor; and poor, expression." Well, the time is hastening when neither thought nor expression will be poor; when the full soul will unburden itself on the bosom of its God. O then there will be no fear of using words which convey more meaning than they ought, or through their poverty fail to express the half. This joyous feeling seemed to be felt by all.

Apostolos says that there are other four in Patras in a most hopeful state of mind. He and the other converts are delighted with the hope of soon seeing br. and sister Buel among them.

But I had almost forgotten to mention Dionysius, the man at Potamo. When he heard that Apostolos was here, he came and conversed with him. Apostolos thought well of him, and said that the "spirit was willing but the flesh was weak." The man himself, however, said that he must be baptized, and went home to his village for a change of clothes for this purpose, but what has happened we know not; he has never since appeared. Perhaps you are ready to inquire what has become of Demetrius and Constantine? "Alas! how has the gold become dim, and the most fine gold changed." They did run well, but persecution has hindered them. Constantine gave way to fear, and Demetrius to gain. Demas like, he, (Demetrius,) having loved this present world, forsook his teacher and turned his

back upon his Lord. Their defection, especially Demetrius's, wounded me deeply; but I do not feel able to enter into particulars. I might mention, however, that Constantine called frequently before Mr. Love left, and showed some feeling; he was present when the two Greeks from Patras prayed. He remarked to Mr. Love, afterward, that they were good young men; asked if they were renewed, evidently alluding to the subject Mr. Love dwelt upon on the occasion; spoke of their baptism, and showed some interest in regard to it. Br. and sister Love, with their four little ones, left Corfu on the 9th in a small Maltese schooner. I am now alone, but am very comfortably situated, and feel none of the loneliness that I expected. The school is full to overflowing, and is still increasing. Accept of my thanks, united with those of the scholars, for your invaluable present of a Sabbath School Library.

Mrs. D. adds in a postscript—

If I am favored with such health and strength as I now enjoy, I will very cheerfully labor alone for a little season; indeed, I ought to be thankful to labor in any way, whether in health or in sickness; and such have been the enjoyments of the last few weeks, that everything is light, easy, and pleasant.

Ojibwas.

JOURNAL OF MR. BINGHAM.

In a letter accompanying the journal, Mr. Bingham gives a gratifying account of the state of the mission schools. The whole number of enrolled pupils was forty-seven, forty-three of whom were taught gratuitously; including three children of French descent. The number supported in whole or in part by the mission was eleven. The bible class had been suspended a few weeks, in order to give more direct attention to the Indians. Two services were regularly held with the Indians on the Sabbath, besides one in the evening and another on Wednesday evening. Mr. Bingham and Mr. Cameron visited also the Indians at Garden river or at Mvskutesagi almost every Sabbath. Four have been added to the church by baptism, and others give evidence of conversion to God. "Those who have been baptized," says Mr. B., "are adults, but all young persons. One is a married man, the others are single. And all have been, or now are, boarding scholars; and all were living at the mission at the time they professed Christianity." At a later date, Mr.

B. mentions the conversion of a second son of deacon Shegud, and of an Indian girl, member of the school. Several other girls had requested prayer on their behalf, among whom were Mr. B.'s two youngest daughters. His second daughter was baptized at Hamilton, N. Y., on the first day of January, in company with sixteen others. The prospect of further additions from the Indian population, is encouraging, as will appear from the extracts below. For further notices of the mission, see p. 20 of this vol.; also p. 278 of the last volume, and the Annual Reports.

Oct. 9, 1842. Visited Garden river. At our inquiry meeting in the evening, heard from all present. Shiwakons, the old chief, said he knew his conduct had been bad; liquor was ruining them, and yet they had taken it. Said they were left without the ministry, and he wished that I would visit them as often as I could. Repeated, he knew their conduct was bad, but if they could have the word steadily and faithfully preached to them, possibly they might be converted and become truly pious. His eldest son said, he was sensible that he had no religion about him; consequently, it was not worth while for him to say much. But he wished I would visit them often; for if they could be favored with the word steadily, it might turn them from their evil ways. The chief's wife said she was an awful sinner, &c.

22. Visited Mvshkutesagi.* Found six lodges. Evening text, Watch, therefore, for ye know not what hour your Lord doth come.

23. At our inquiry meeting to-night, Madash said that some remarks I made last evening filled him with great fear. I felt, indeed, at the time, and have since felt, the importance of urging the doctrine of that text more than formerly. Shaueniguineb, Uabynose's son, expressed a hope in Christ, and conversed at considerable length in the meeting. He and Sagvjueose, Pyabitasí's son, expressed a desire to enter the mission the present year; and after conversing with their parents on the subject, and making some arrangements, agreed to take them.

Nov. 23. Received Sagvjueose and Shaueniguineb as beneficiaries for one year. To the former, we gave the name of Everett Pattison, and to the

latter, Solomon Peck, and to Minueues, Heman Lincoln. Commenced my Indian school on Monday last.

26. Although the weather was cold and a good depth of snow on the ground, went to Garden river in my boat. Norman Shegud, Heman, Everett, and Solomon, accompanied me. Put up with Ogista, who has built him a house.

27. Lord's day morning went into the bush to the old chief's lodge, and had morning prayer with them before meeting. We then returned, and about thirty adults assembled, whom I addressed from 1 Peter, iv. 7, 8. At the close of the service, recommended, as a more profitable way of spending the intermission, their conversing together on the subject they had heard. During the recess, the chief informed me that the subject had made a solemn impression upon his own mind, and he believed it had also on the minds of the whole assembly. He also acknowledged, with deep regret, the evil of his conduct in giving way to temptation, and indulging in intemperance. He said in the council he had had with his people yesterday, he recommended to them all to sign the temperance pledge; and he wished to sign it, to set them an example. He also added, he had informed them that his son Ogista was now to be their chief, and he wished him to lead, and them to follow, in the path of sobriety.

Afternoon text, 116th Psalm, 3, 4, 5. At the close of this service presented the pledge, and the old chief and twelve others signed it; and three others who signed last fall for one year, renewed their signatures. Magis-anikue, a son-in-law of the chief, expressed his wish to adhere to it permanently; and said, he was sure that he had never been truly converted, and was not a real Christian; but he also felt determined to "call on the name of the Lord to deliver his soul."

Dec. 4. At our evening conference on the first inst., Solomon Peck expressed his wish to devote himself to the Lord and become a member of the church. Consequently he was examined and approved, and to-day was baptized, after a discourse from 119th Psalm, 9.

7. At our prayer meeting this evening, the proposition being made for inquirers who wished to have prayer offered for them, to rise, Mary Cadotte, Everett Pattison, and Charles Cadotte, our hired man, all rose. This gave a

* We used to write it, *Miskutaságen*, but we now use the new orthography; and I find the Indians speak it *Mvsh* instead of *Mis*.

thrill of joy, and prayer ascended from warm hearts.

8. This seems like the beginning of good times. Everett has been in such mental distress all day that he has not eaten, not even at supper. And retiring to the small school-room to pray with the inquirers, we soon found all collected, and we had an interesting time. It appeared that Charles had previously obtained a hope, and he now related his Christian experience, and proposed himself as a candidate for baptism.

11. Lord's-day. At our church meeting on the 9th, Charles was again examined and approved, and to-day was baptized. A part of the 8th of Acts was read at the water side in English, French, and Indian; which seemed more than ordinarily to rivet the attention of the last two classes.

12. This evening Heman came to me and said, Everett does not feel as he has done. He feels very happy now, and wishes to know if you will have a meeting, and the Christians come together, that he may relate to them what the Lord has done for him. A meeting was notified, and the church was soon together, and Everett gave us an interesting account of himself. His distress continued until Saturday evening, and then it seemed perceptibly to move away as a cloud does by a powerful wind, and his soul was filled with love, and joy, and peace. He also said, when he joined himself to the praying people before, he had no knowledge or idea of that faith which the Lord had now given him. On being asked in what way he obtained mercy, whether on account of something that he had done, or something done for him by another, he replied, he had no doubt but that the prayers that had been offered had been some means of his obtaining pardon; but he thought his sins were forgiven on account of what Christ had done for sinners. He also said he wished to follow the Lord in that rite which himself had instituted. The change was so manifest that he was unanimously approved.

14. At our conference this evening, Mary Cadotte related what the Lord had done for her, but the supposed change was of so recent a date that her case was deferred for further consideration.

18. Lord's-day. At a meeting last evening, Mary Cadotte was further examined, and gave very satisfactory evidence of a gracious change. And, to-

day, she and Everett both received the ordinance of baptism.

24. Visited Mvshkutesagi again. Put up, as usual, with Everett's father. Morning text, the parable of the ten virgins—a very plain discourse. At our evening conference, Everett's mother informed us that she hoped she had met with a gracious change since I last visited them, and gave us a brief account of the operations of the Spirit on her mind. We next learned from her daughter that she was seriously concerned about her soul, and had been under serious impressions ever since my last visit to them. She appeared more deeply concerned than ever before; said she prayed daily, but was not a Christian, and desired that prayer might be offered for her. We then spent a little season in prayer, and our young brethren seemed to enjoy it as well as myself. They then spake and related what the Lord had done for them at the mission.

31. Commenced our new year's meeting with the Indians.

Jan. 2, 1843. Had a pretty full meeting the two previous days. This day we observed as a day of humiliation and prayer. Evening, had our monthly concert, and took a collection of seven dollars for missionary purposes. The season was one of special interest.

3. A few Indians remained until this evening, with whom we held a prayer meeting. Madash, from Mvshkutesagi, related a change that had lately taken place in his mind. He said, some remarks made in my discourse when I was there last fall, filled him with great fear, and he had been distressed about his sins ever since, until lately he found relief. A woman who had cherished a hope that she experienced religion some years ago, felt that she had not lived like a Christian, and felt like a poor lost creature.

11. At the close of our prayer meeting, Sophia, our youngest daughter, came to me with tears in her eyes and asked me to pray for her, and expressed an affecting sense of her need of a Savior.

14. Visited Garden river again. Found I. Cabbage, the Methodist native teacher, there. Evening, preached at the old chief's in the woods, and had a full meeting.

15. Lord's-day morning preached at Ogista's house. About thirty adults were present. P. M. br. C. occupied the time. After our evening meeting,

conversed with Madash, who was then at the place with his family. He said, since he was at our place, he had been examining himself to see whether his supposed conversion was genuine; and added, it did appear to him that it was. He also said, he could not be sufficiently thankful that I had prevailed upon him to sign the temperance pledge, for it seemed as if that had been one means of his conversion.

16. This morning before I returned home, went to Lake George to visit Winikis and his family. Found the three women all under serious impressions; all requested prayer, and all signed the temperance pledge. We had a pleasant season of prayer with them, and promised to present their cases to the brethren at home.

29. Visited Myshkutesagi again. Morning text, If ye love me, keep my commandments, &c. Among other commanded duties, baptism was shown to hold an important rank. At our evening conference, Pyabitasī said he was a great sinner, and had not much to say. He fully believed all he had

heard preached, and was glad to hear the word. He was like a soldier going into the field of battle without his gun; he had no faith. His wife thought the evidence of her hope increased, but had not thought much on the subject of baptism. His daughter had obtained a hope, and in answer to questions, gave a history of it. Madash was present, and spake, but did not feel quite as well as when I last saw him. Everett, who was with me, then spake, and after relating some of his own comforts and enjoyments, he said, I have heard some of you relate your Christian experience, but I have not heard you say a word about obeying the Lord in the ordinance of His own appointment. And I suppose the reason is, the presents you receive from the British government keep you back. But, said he, no worldly consideration whatever should hinder you from following the Lord. Everett's younger brother then informed us that his convictions had deepened since we last visited them.

Miscellany.

MADAGASCAR.

Madagascar is situated in the Indian Ocean, about 500 miles distant from the eastern coast of Africa. It is one of the largest and noblest islands in the world, being in extent nearly three times that of Great Britain, and greatly surpassing it in the natural fertility of its soil and the grandeur of its scenery. On both the eastern and south-western sides of the island, some thirty or forty miles back from the coast, are vast swamps, rendered frequently dangerous by pitfalls, and in other cases almost impassable by the labyrinths of high grass or low bushy wood with entangled branches. There are in the interior, several bold and barren mountains, but, generally, the soil is easily cultivated, and highly productive. Every thing necessary to human comfort is, or may be raised, with the least degree of labor or skill.

Character of the people.

Madagascar has a population of something more than four millions. The preponderance of the female sex, extensive plains of rice fields, once cultivated but now overgrown with grass, and "scattered ruins of villages, or even whole ranges of villages, now deserted," are all in evidence of a recent decrease of population.

Though there are several tribes on the island, yet the whole people may be divided into two classes, between which there is a broad line of distinction, showing their separate origin.* One class, which, though not so numerous or so hardy as the

* There is the same distinction here, that exists between the people of eastern and western Polynesia, the former of whom are called by Mr. Williams the missionary, Asiatic Polynesians, the latter, African Polynesians.

other, seem nevertheless to exert a controlling influence over the affairs of the island, are of an olive color, and have ordinarily thin lips, and straight or gently curling hair. The other class, though not so prompt and active, with a dark, and in most cases a woolly hair, are, nevertheless, more robust and generous, less susceptible of fatigue, and, “physically considered, the finest race in Madagascar.”

The people, like most others living in warm climates, are naturally indolent and averse to mental exertion; but quick in their natural perceptions, shrewd in trade, given to lying, with feeble relative affections, often gluttonous and intemperate. Over against these vices, however, are to be set several important virtues; specially that of hospitality. Their advancement in civilization may be inferred from the facts, that at the time the missionaries first visited them, in the earlier part of the present century, though they had an abundance of cattle, they had never employed the ox as a beast of burden, and though they had smelted iron and converted it into a few rude implements, yet the king was amazed at seeing one of the missionaries, in shoeing a horse, drive the nails into its hoof, frequently crying out, “Take care, take care, don’t hurt the horse, don’t hurt the horse.” It is to be added, also, that at that time they had no written language.

The slave trade—its commencement—abolition—and renewal.

Domestic slavery had existed in Madagascar from time immemorial, but the slave trade commenced about one hundred years ago. Pirates infested those seas, establishing themselves on the isle of Saint Mary, and at several points on the coast of Madagascar, until, hunted out by the exasperated Europeans, who burned their ships and their settlements, they were forced to abandon this murderous career, only to plunge into another course of life not less stained with crime. Having obtained the confidence of some of the natives of this island, they excited wars between the different tribes for the purpose of obtaining

their captives as slaves. The number of captives which they bought of the natives, together with those which they themselves kidnapped, amounted, it is supposed, to three or four thousand a year, who were carried into foreign and irremediable bondage. To such an extent had this practice been carried, at the time of the arrival of the missionaries, that universal suspicion and fear pervaded the island. The people of one tribe were afraid to accept the hospitalities of another, lest they should fall into a snare or pitfall; and no one journeyed alone by day even, much less by night, for fear of being waylaid and sold into slavery. Parents were afraid to send their children to the schools of the missionaries, lest there was a plot to seize them for the slave market.

In 1817, Mr. Hastie, a British Ambassador to the Court of Madagascar, was successful in inducing Radama, the reigning king of the island, to put a stop to the selling of slaves. As an inducement, however, the English stipulated to make to the king an annuity of \$1000 in gold, and \$1000 in silver, together with a quantity of ammunition, clothing, &c., &c. Mr. Hastie, who appears to have been a Christian philanthropist, resided several years at the court of Radama, and contributed largely to the general improvement of the country.

The commencement and progress of the missions.

In 1818 two missionaries of the London Missionary Society arrived, and opened a school in one of the remote tribes. Two years later, they were invited near the court, and were taken, together with their schools, under royal patronage. This protection, and even fostering care, were continued till the death of the king in 1828. During these ten years, several new missionaries had arrived; about one hundred schools had been established, giving instruction to several thousands of children; large portions of the word of God had been translated, which, in connection with school and other valuable books, had been distributed among the people; and above

all, many had given promising evidence of sincere piety—the end of all missionary effort—and the island was undergoing a moral renovation. The wilderness was beginning to bud and blossom. But God's ways are unfathomable.

Reverses of the missions.

Mr. Hastie, the British Ambassador, is already dead. The king also dies. From motives of sound policy, if not of piety, he had favored the introduction of Christianity into Madagascar. His wife, contrary to precedent, and in violation of the rights of the king's young nephew, is announced queen. She, if not herself hostile to the progress of the gospel, is influenced by her ministers, who are—and some of whom are her paramours. Through their instigations she cripples the energies of the missionaries ; their schools are interrupted, the ordinances of the church are denied first to the new converts, then to those already in the church ; new missionaries are refused residence on the island, old ones are finally sent away, or being forbidden all useful exertions, are induced to seek another field of labor, till the last family escape from the island at the peril of their lives. The sheep, thus left without a shepherd, are worried and wasted ; are not only forbid to assemble in the name and for the worship of Christ, but are required to return to their former idolatrous practices, under penalty of death. Some apostatize, others flee to the mountains—hiding their bibles in the earth, and themselves in caves, or almost impenetrable recesses, where in secret assemblies at midnight they call on the name of their Lord, and counsel and comfort one another. Some suffer as martyrs. This only gives to the monsters fresh thirst for blood. The queen became herself a monster, persecuting unto death her most innocent subjects, without regard to sex, condition or rank.

The first martyr was Rosolama, a female of high birth, and of eminent talents and piety. Before being put to death, she was severely flogged for several successive days. She, however, maintained a fixed

purpose to surrender life rather than renounce her faith in Christ. Such was her calmness, both in the prospect and event of death, that the executioners repeatedly declared, that “ *there was some charm in the religion of the whites that took away the dread of death.*” Before her execution, she requested a few moments to commit her soul to God ; showing, thereby, that it was not an infatuation, but a calm purpose of soul.

The second martyr was Rafaralahy. He alone of the disciples had dared to be present at the execution of Rosolama. After her death he had given shelter to a few of the timid disciples, who met at his house at middle of night, and who said “ it was indeed sweet to our souls to meet together after a hard day's labor, to read the words of eternal life, to converse together on spiritual things, to unite together in prayer and praise.” A spy was admitted, who at once reported them to the government, and Rafaralahy was thrown into irons ; and after having been tortured, in view to make him disclose the names of his associates, he was led to execution, speaking to the executioners as he went along of Jesus Christ ; and “ how happy he felt at the thought of seeing, in a few minutes, Him who loved him and died for him.” After having offered the remarkable prayer, “ *O God, open the eyes of the queen of Madagascar,*” he, voluntarily, lay down upon the ground, and they speared him.

How many have been put to death, we have not the means of knowing. The queen has published her determination to exterminate Christianity from the island. Though some of her officers advised her to a different course, assuring her “ that it was the nature of the religion of the whites, the more you kill, the more people will receive it,” yet her avowed purpose has been “ to destroy completely all the roots, that no sprout may spring up hereafter.” Some have fled from the island, others have concealed themselves in the mountains, where it is known they still hold secret religious worship, and console one another with the promises of God.

The effects of rejecting Christianity.

The island has experienced in its condition a sad reverse. There have been both wars and famine, cruel and desolating. Though not less than 20,000 in all, have received instruction in the schools established by the missionaries, yet the people are returning to ignorance. There were at one time not less than 500 hopefully pious natives, yet idolatry has triumphed. Though Christian principles had tempered the general government, yet it is now administered on principles the most barbarous. After one of their internal broils, nearly two hundred captives were publicly executed; eighty-four were killed by the spear of the common executioner, seventeen were burnt alive, some were buried alive, and the rest were declared guilty by the ordeal of poison, and were killed on the spot. Infanticide is renewed. The slave trade has been recommenced with redoubled vigor; and the most valuable slaves in the world, are, at this day, and in spite of all that is done to prevent it, obtained from Madagascar. The general morals of the people have become greatly depraved; peace, and order, and relative affection, and public security, have fled. The breaking day has relapsed into night. When the Sun of Righteousness shall again arise upon that fair isle, is known only to Him who has said, Ethiopia shall stretch out her hands unto God, and the isles of the sea shall wait for his law.

Since writing the above notes on Madagascar, we have received the December number of the *JOURNAL DES MISSIONS EVANGELIQUES*, published at Paris. This contains an article on Madagascar, and mentions some facts of later date than we have elsewhere seen.

Of the native Christians who fled, six went to England, where they found not only a refuge and Christian sympathy, but some of them have been enabled to make important improvement in both Christian and general knowledge. One of the six, early returned as far as the isle of Mauritius, or as it is sometimes called, the isle of France. One of the two females died in England.

Her death seems to have been the result of sufferings arising from persecutions in Madagascar. She died in great peace of mind. She was only twenty-two when she died; her husband, a devoted Christian, having removed to Mauritius in hopes of contributing to the relief of the sufferers, who were taking shelter on that island from the rage of the queen.

The other four also left England a little more than a year since for Mauritius, hoping to preach the gospel among the 20,000 of their countrymen now on that island. Before leaving England, a great meeting was held in London, at which some of the refugees made very appropriate and affecting addresses.

The motives that led these refugees to return as far as Mauritius, though they could not re-enter their native island, may be gathered from the following extracts from one of their speeches.

The privileges which you enjoy make us think more and more of our fellow-countrymen. We know that many of them have fled to the isle of Mauritius, not from love to Christ, but because the queen is cruel not only towards the Christians, but towards all her subjects. We are constrained to leave you and go and instruct them. The love of Christ constrains us to do all we can. I hope you will pardon me; I speak with my heart full of emotion; pressed by my feelings I cannot restrain them. And now, dear friends, I am both sad and joyous. Joyous because of your kindness to us. Sad because I cannot say with the Macedonian, who appeared to the apostle, *Come over and help us*. Alas! Madagascar is full of darkness and crime. But I hope that God will hear the prayers which you offer, night and day, for the prayers of the righteous have great power. Pray God, who pardoned Manasseh after that he had made the blood of the saints to flow in the streets of Jerusalem, to pardon our queen and her government, for they know not what they do. I hope, before a long time, a door will be opened into Madagascar, and then will we send you a messenger to say, *Come over and help us*.

Adieu, dear friends; we shall see your faces no more on earth, but I have firm hope that we shall meet again in that region which Jesus has gone to prepare for them that are his. I close with the prayer, that the Lord would bless you.

Brightening prospect of the mission.

It is also stated that M. Johns, one of the former missionaries to Madagascar, has ventured upon the island, and has found one or more tribes not subject to the queen. One of them is disposed to receive instruction and to favor the establishment of mission schools. Mr. J. will make the attempt to re-open the mission among that independent tribe, and to collect such of the oppressed converts as can escape from their present bondage to this retreat. There are supposed to be about 200 who are in the most abject slavery, into which they have been sold, in their own country, for professing Christianity. Let Christians pray that their deliverance may be effected, or rather that the Lord would open the eyes of the queen, that she might restore once more the missionaries to their fields of labor, and the native Christians to their homes.

SHORT SERMON.—NO. III.

Ye are not your own, for ye are bought with a price.—1 Cor. vi., 19, 20.

This is a very striking and momentous assertion; of most comprehensive meaning and unlimited practical application. Christian brother, can we spend a few moments more profitably than in examining it together? You and I have frequently used it in addressing both God and men. Do we know what it imports? Let us consider then,

1. We should not be our own, were we not bought with a price. Every thing that a creature is said to possess, is a talent committed to him by his Creator, for the use of which he must give account in the day of final judgment. Every human being is solemnly bound to dedicate every possession, every faculty of body and of mind, to the glory of God and the good of man. You have very often pressed this truth upon impenitent and worldly men, and you have often heard them, when convicted of sin, with inexpressible anguish confess that these things were so. But consider,

2. That all this is doubly true of those who are *bought with a price*, for “the love of Christ constraineth us, because we thus judge, that, if He died for all, then were *all dead*; and he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.” That is, we were all “condemned already,” doomed to eternal fire, children of wrath, heirs of everlasting death. From this condemnation Jesus Christ “redeemed us, being made a curse for us.” When he wrought out our salvation, he purchased us for himself; and we and all that we are or ever can be, became his. Our talents, our learning, our influence, our faculties, our bodies, our souls, our wills, our affections, our possessions, became his and his only forever. Consider again,

3. In the hour of our soul’s agony, when hell yawned before us, and behind us the holy law thundered out its unutterable curses, then we did most solemnly make this surrender of every thing to Christ. If we kept back any thing, we deceived ourselves, and the truth was not in us. It was the thought that we did really thus yield ourselves up to Christ, that brought peace to our souls. This was in reality the act of faith. And since that solemn hour, how often, in public and in private, have we made the same confession; and the more heartfelt has been the sincerity with which we have made it, the greater has been our peace and the firmer our assurance. It may then be assumed that this is not a mere heartless declaration, it is a solemn fact, a fact on which our title to salvation depends; for, if we are not Christ’s, we are our own, and we are still “in the gall of bitterness and in the bonds of iniquity.” Consider,

4. What do we mean when we say that what we hold is not our own but another’s?

We mean that we have *no right* to use it as our own. We must be governed in our use of it, simply by the direction of the owner. If we appropriate it to our own use, we are dishonest. We are guilty

of robbery. Or, if he allow us to use it, or any part of it, for ourselves, we must be governed in all respects by his will. If a man commit his property into my hands, for a term of time, I must surely do with it just what he prescribes.

And, again, we must give up what is not our own, whenever the owner calls for it. If we refuse, we are dishonest. We have no right to retain either the whole or any part of it. It is all the owner's, and he is the only rightful proprietor. If you lend a man a hundred dollars and when you call upon him for it he declines to surrender your property, or puts you off with a shilling, you would never trust him again.

Now this is precisely what is meant, when, in our text, it is said ye are not your own. Whatever we possess is not our own but Christ's. A certain nobleman delivered to his servants talents, and said "occupy till I come."

You are called by the name of Christ. You profess to be his. You say that you are not your own. But have you ever reflected on the meaning of this confession? You are a professional man, your learning, and talent, and influence, are Christ's. What right have you then to use them for the purpose of fostering your own ambition, or in any respect ministering to yourself? If you thus use them, you rob Christ.

You are a minister of the gospel. You have been in a peculiar manner set apart to the service of the Savior. You have, by your own will, laid yourself upon his altar. Have you then a right to live as other men live? Have you a right to shrink from hardship, and reproach, and inconvenience, and toil, and declare that you will serve Christ, but it must be in a comfortable settlement? Have you a right to pursue what studies you please, to read what books you please, engage in what enterprizes you please, for the sake of reputation, or honor, or power; or, in a word, to make your calling, as an ambassador of Christ, an instrument for attaining to temporal ease, or honor, or emolument? Christ had infinitely greater facilities than you for doing all this; Did *he* use them thus? St. Paul was an

abler and a more learned man than you, *he* rejoiced in being made the offscouring of all things for Christ.

You are a merchant or mechanic. 'You are by industry and skill acquiring property and standing. But you say that these are not your own. By what right then do you use them as you do? If a profitable investment presents itself, I do not hear you ask, does *Christ* permit me to make it? If a new channel of business is opened before you, I do not hear you ask, does Christ allow me to burthen my soul any more with worldly care? If you fancy a new house, or more expensive furniture, or more fashionable apparel for your family, I do not hear you ask, does Christ permit me thus to use that which is not my own but his? In your arrangements at home and abroad, in your expenditures for pleasure or amusement, for yourselves or your children, in your principles of accumulation, I do not see that you even profess to differ from honest worldly men around you, who never profess that they are not their own. Let me ask you then to reflect upon your conduct and tell me whether you have ever affixed any intelligible meaning to the words when you have said that you are not your own. What if it should be found at the judgment day, that some of all these classes have never been any thing but their own, and Christ shall say to them I never knew you. Will he say this of you?

But I have said, that if any thing with which you are entrusted is not your own, you are under obligation to surrender it up as soon as the owner calls for it. If what you hold be his; when he requires it, you have no right to retain it a moment longer.

Christ indicates his claim by the facts brought to your knowledge. A world for which he died is perishing. He has spread their case before you. They are demanding the word of life at your hands. They will perish if you do not come to their aid. Your talents, and labors, and wealth, are necessary to save a world from destruction. If you do not surrender them when he thus demands them, what do you mean by say-

ing you are not your own? Will a man rob God?

Christian minister and candidate for the ministry, have you heard the cry of perishing millions? Christ demands your services. Have you offered them to him? Have you ever brought it home to your conscience, my talents are not my own, and Christ has a right to use them where he will? Have you not often looked around you on your circle of friends, your goodly parish, the comforts of home, the respect with which you are treated by your fellow-citizens, and said in your heart, I cannot give up all this for Christ?

Christian layman, the salvation of the heathen cannot, unless by a miracle, be accomplished, without your property. Christ demands it then of you. It is a solemn fact. You cannot escape from it. He does not ask for that which you do not feel. He requires that you make sacrifices for him, and do it to any extent that may be necessary for carrying on his work of mercy. "He that seeth his brother in need and shutteth up his bowels of compassion, how dwelleth the love of God in that man?" I do fear that many of our professed Christians will lose their souls by covetousness.

Now let us look at the facts standing out before us at the very moment that I am writing. God is opening before us immeasurable fields already white to the harvest. Our missionary brethren are fainting for want of helpers. One and another is falling by death, or leaving his post from sickness. This is seen and known by thousands of ministers and candidates for the ministry, and yet I suppose that in all the churches of all denominations in this country, there are not half a score preparing for missionary labor. We boast of having 600,000 Baptists in the United States. Our missionary stations are languishing. The most urgent appeals have been made by our Board at home and our missionary brethren abroad. These 600,000 persons, all, to a man, declare that they and their property are not their own; and yet when Christ demands what they de-

clare to be his, what do they offer him? I could weep while I utter it; less than *ten cents* a year, less than a cent a month on an average. This is their tribute of thanksgiving to Him, who they say has redeemed them "with his own most precious blood."

Are we not abusing the doctrines of the cross? Are we not deceiving ourselves? Do we not suppose that at a particular moment we gave up all to Christ; and because we once did this, believe that we may be Christians, while every act of our lives testifies that we are living to ourselves? If a man say that all that he possesses is Christ's, and then acts with it like an infidel, will he be judged by his word or his deeds? If a man have faith and have not works, will faith save him? Brethren, consider these things, and may the Lord enable us with a renewed dedication to say in sincerity we are not our own, and to act accordingly.

SENTIMENTS TO BE PONDERED OVER
BY THE CHRISTIAN IN THE SOLI-
TITUDE OF THE CLOSET.

Christ requires all, and the surrender of less than all is not Christianity.

It follows, then, that if we are doing a particle less than all we can do for the kingdom of Christ, we are incurring a proportion of the guilt of those who are doing nothing, and for the very same reason. The obligation which binds us to take any part in the grand conflict which is waging, not only holds us responsible for doing every thing in our utmost power, but actually regards whatever is short of this as so much opposition, with our cognizance, against him. Let us not suppose, then, that because we are doing something we are sufficiently demonstrating our fidelity to his cause; if we are only doing one-third, so to speak, of what we could do, the other two-thirds are operating, *as ours*, in hostility against him, as truly as that one third is operating, *as ours*, in his behalf. If there be, for instance, somewhere in the heathen world a certain amount or form of evil which *my* agency, armed with power from heaven, might entirely subdue, and I have aimed at the destruction of only one half of it, the other half must be regarded as *my* agency for upholding the cause of idolatry. If a church, or an indi-

vidual, support—as some do—a native teacher of Christianity in India, on the condition that he be called by the name of the Christian contributor; and if, while supporting only one, he could support two, he must be regarded as working there by two representatives—one for Christ, the other against him. True, the second, or evil agent, has not been named after him, is not supported by him; but inasmuch as he could, by the Divine blessing, be counter-acting double the amount of evil influence which he is, that portion of it against which he proclaims no war, and makes no effort, is to be held as working against Christ, with his connivance, and in his name. Precious influence! each grain of which exceeds all calculable value. Well might our Lord be jealous for every particle; since there are but two treasuries in the universe, one for Him, and the other for Satan; so that every grain withheld from his, falls into and enriches the other. And well may the Christian regard himself with all the sacredness of a temple, since he cannot yield himself to any other claimant than Christ, even for a moment, without yielding himself, during that moment, to a hostile party. So that, in truth, our only escape from partial hostility to Christ, is that of unreserved devotedness to his service.

Christ deserves all.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the Cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed, to remain forever unfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching, and adoring the vision of his eternal glory! To think, that, in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in wo, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves, again and again, how is it we

are here; here, in the blessed light of day; here, in the still more blessed light of God's countenance; here, like children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price! It is the theme of the universe. Look on that glorious being descending from heaven in the form of God—know ye not “the grace of our Lord Jesus Christ,”—that he sought no resting-place between his throne and the Cross? Behold that Cross; know ye not that “he loved us and gave himself for us?” that “he bare our sins in his own body on the tree?” Approach nearer, and look on that streaming blood; know ye not “the precious blood of Christ,” and that that blood is the price of your redemption? Hear you not the voice from heaven which now says, “Deliver them from going down to the pit, for I have found a ransom?” Feel you not the Spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto thy Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea, and find a voice to exclaim, “O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds?”

The heathen world needs all.

It is affecting to think that while we are sitting, perhaps in our home, comparatively unmoved, there are, elsewhere, above six hundred millions of our race under the almost undisturbed domination of Satan; that these myriads are the wretched survivors of untold generations, who have lived and died under the same vassalage; that, as if they were born and were living in hell instead of on earth, the Destroyer is living and walking amongst them; and that almost all the influences under which they pass across the stage of life, and which are perpetually darting and acting upon them from all sides round, are the influences of a system which he has been thousands of years constructing and maturing; to which he has been constantly adding something, and the sole merit of

which, in his eyes, consists in the efficacy and certainty with which it invades and destroys them. Such, we may suppose, was the sight which Jesus beheld, when from the mountain's top the tempter meant that he should see only "the kingdoms of the world and the glory of them." And is it true, that after the gospel has been amongst us nearly two thousand years, *that* spectacle is to be seen still? Ascend, in thought, the same mount—we might say to the inquirer—and you behold substantially the same vision. Take a hasty glance at them, at least; more, you cannot; for were they to assume the most dense and compacted form, days must elapse before they would all have passed. Look down upon them—if the thick darkness which hangs over them will permit; look down, and mark their condition. Listen to the din of the great Babel; do you hear any voice of prayer? do you see any hopeful sign? It is true, they have priests—but they are impostors and murderers; and altars—but they are stained with human blood; and objects of worship—but they "sacrifice to devils and not to God." Look closer still; and as you look, think of all the elements of influence—ancestry—wealth—numbers—you cannot name one which is not made to minister to their destruction. Enumerate the vices—avarice, sensuality, revenge—you cannot specify one which is not, not merely embodied, but adored; for these are their gods under other names. You cannot point out a single object in the air, the earth, or the waters, which might be pressed into the service of sin, and which is not actually so employed. You cannot discover a single individual who is not acting on every other being in all that countless mass in confirmation of their common depravity. You cannot name a sense of the body, a faculty of the soul, an evil propensity of our nature, which is not seized and held fast by as many hands as some of their false divinities possess, and which does not lend its willing aid in return. You cannot name a single moment, from birth to death, in which the whole of this infernal machinery is not everywhere in destructive activity, shedding poison, and raining death; an activity, compared with which, the utmost mechanical velocity, or the still greater activity of the material elements themselves, are mere quiet and repose.

And having surveyed this dense array of evil—having explored this living continent of depravity—do you wonder that God does not burn it from the earth?—does not forthwith sweep the whole of these myriads away with the besom of destruction?

Them! Destroy them! Their guilt is, in one respect, venial, compared with the sin of the Christian church. Their state, fearful as it is, is explicable, compared with the conduct of those who hold in their hands the known means of their rescue, but refuse to employ them.

Look, we entreat you, look at those myriads again. You think, perhaps, that you do see them; many, at least, may flatter themselves that they do; but no, they have not yet—their conduct proves it. See, the countless mass is at worship—before the throne of Satan, glowing as with the heat of an infernal furnace—with rage, lust, and cruelty, for their religious emotions. Look at them again—their demon worship is over; but are they satisfied? How eager their looks! how objectless and restless their movements! how the living mass of misery heaves, and surges, and groans, and travails in pain together!

Look at them once more; they are travellers into eternity; mark, how vast the procession they form, how close their ranks, how continuous the line, how constant and steady the advance! Do you see them now? Then you see that angry cloud which hangs over their ranks—which moves as they move—and which ever and anon emits a lurid flash; it is stored with the materials of judicial wrath. Do you mark them still? Then you see that thousands of them have reached the edge of a tremendous gulf—it is the gulf of perdition, and they are standing on the very brink. Are you sure that you see them? God of mercy! they are falling over—they are gone! And we never, never tried to save them! Father, forgive us, we know not what we do. Savior of sinners, spare us yet another year. We know they are lost—lost to happiness and lost to thee! We could have told them of thee—shown them thy cross—given them thy gospel—pointed them the way to heaven. But they are lost!

Coming generations require us to consecrate all.

It is the undying self-propagating nature of our moral influence, which invests every thing we do with so much importance; its immediate effect may be trivial, but who shall calculate consequences never ending, ever expanding? Christian parents, the scale on which you give is likely to affect the liberality of your children's children to the remotest generation. Christians, you are living for futurity. The character you impress on the age is not to die with you—it is the legacy you will bequeath to posterity. The influence you are now

putting into circulation is not to be limited to the present ; it will reach to those you never saw, and descend to other times. Churches of Christ, reflect, traces of your character will reappear ages hence, in the churches of India and Africa, China and Japan—of shores yet undiscovered, and nations yet unformed. You are giving Christianity to posterity : what kind of a Christianity are you giving it ? a languid, feeble, spiritless thing, or a system instinct with life ? Shall it go forth to the world, and down to the future, covered with the honors and repeating the achievements of its first days ? or a half-hearted, torpid, self-indulging system, living on the world's sufferance, and struggling on for a bare existence ? Remote generations summon us to duty ; and adjure us, by the responsibility of our present position—by the bright hopes we cherish of millennial bliss—and by the certainty that the impulse we are now giving to religion will impart a character to that bliss—a lustre or a shade—that we give them the Christianity of Apostolic times, fresh from the Cross, and glowing with the fire of a Paul.

Nothing done for Christ is lost.

Say, what of all the past is lost ? the mites of the widow ? True, the gift in itself was small, the act trivial ; but she has, in high moral effect, been giving them daily ever since. They have multiplied into millions. Those mites have formed an inexhaustible fund ; and to the end of time will constitute for the church an ever-augmenting treasury of wealth. What is lost ? the labors of those who first took the mission field, and who have already fallen ? True, they failed in some of their immediate ends, and fell comparatively unwept. But holy, honored men, your day of moral power is yet to come. Already, your names are our titles ; your memory is our inspiration ; your noble deeds are our heraldry ; your example, a precious part of our inheritance. By the perusal of your tale, shall many a youthful bosom swell with the sacred ambition of living to Christ in heathen lands ; and, as he hears your name pronounced with benedictions, or touches the soil which contains your hallowed dust, or opens the sacred page which you first laboriously unlocked to wandering eyes—your memory shall fire his zeal, and in his labors shall you live again. What is lost ? the blood of the martyrs ? True, they fell. The car of the demon to which they were sacrificed, rolled over them and on ; “ their ashes flew, no marble tells us whither ; ” the voices which bewailed them sank into silence ; the tyranny which crushed them waxed stronger and stronger ;

and age followed age apparently only to blacken their names, or to proclaim that they had lived and died in vain. But did they ? Let the history of Truth, struggling with Error ever since, testify. Never have their sufferings ceased to thrill the general heart. Long have some of their softest whispers at the stake, been oracles to support the suffering, and watchwords to animate the valiant for the truth.

And such shall be your honored destiny, martyrs of Madagascar ! Precious were your deaths in the eyes of your Lord. Precious in our eyes is every drop of your blood. And the time shall come when precious shall be the spot where you were speared in the eyes of your own people. At present they deem you vanquished. But *they* never fail who die for Christ. That land belongs to Him. And when he assumes his right, your wounds shall plead for him ; the spear that pierced you shall blossom and bud ; your martyrdom, subservient to a higher influence, shall give a resistless impulse to the cause of truth.

That time will come ; the time when Christ will have taken, not that island only, but the earth for his possession. The price has been paid—the transfer made—the time for actual possession appointed—the approach of that time divinely indicated. Let us imagine that future period to have come. There is Christendom purged of its corruptions ; India without its caste ; China without its wall of selfishness ; Africa without its chains ; earth without its curse. All its kingdoms consolidated into one vast spiritual empire, are happy in the reign of Christ, and prostrate at his feet. And will it form no part of the employment of that blessed time, to trace back that grand consummation to all the trains of instrumentality which led to it ? It will, doubtless, form a part of the occupation of heaven itself. And in the prosecution of that inquiry, will there be one period whose annals shall be referred to with surpassing interest ? One, from which that great ocean of results will be found to have derived many of its most important springs and streams of Christian influence ? That period will, doubtless, prove our own. And will not *he* be among the happiest Christians *then* who perceives that, by embarking his all in the cause of Christ, he has an ample revenue of glory to lay at his Savior's feet ?

Young men, remember this. The morning of your life, and the morning of a glorious day, are dawning together. Would you inscribe your names on a page which shall be read with interest by a renovated world ? In the great audit, would you stand for more than a unit ? Then must

you spring to action at once. Delay awhile—and, go where you will, no country will be left for you to be the *first* to claim for Christ; no language remain for you to consecrate by *first* pronouncing in it the name of Christ; no single tribe to whom you can present the *first* bible! Happy deprivation! and is nothing left—no lofty mark for Christian ambition to aim at? Yes, the church has left you one, at least—and that the loftiest of all. There is yet left to you the high distinction of not living to yourselves. Aim at, and exhibit that distinction; and, at the period of retrospection of which we speak, it shall be found that if others began an era of activity, it was yours to eclipse them by commencing an era of devotedness.—*Harris's Great Commission, 1st Edition.*

Notices from the Missions.

GREECE.—Mr. Love, whose health has compelled him, as before noted, to return to this country, left Corfu on the 9th of Dec. last, and arrived at Malta on the 13th. He thence took steamer for Messina, Sicily, and at our last date, Jan. 9, was on board the bark *Creole*, bound for Philadelphia, to sail the 17th.

CHEROKEES.—Letters from Mr. Jones announce the safe and welcome arrival at Cherokee of Mr. Frye, Miss Hibbard and Miss E. S. Morse, early in January. Miss Hibbard commenced her school at Cherokee Jan 25. Mr. Frye expected to open another at the same place within a few days. Miss Morse was to have charge of a school at Delaware Town. The prospects of each are said to be full of encouragement. "I hope a new era in our history will commence," Mr. J. writes, "and that God will bless abundantly the additional instrumentality which we have rejoiced to welcome to the field. They have come under favorable circumstances. We receive them with unqualified affection and confidence, and the Cherokees do the same."

ARRACAN.—By letter from Mr. Comstock, dated Akyab, Oct. 8, we learn that Mr. Kincaid was about to leave that place for this country, accompanied by Mr. C.'s two eldest children. The cause of Mr. K.'s return is not stated, but probably was ill health, by which he has been repeatedly interrupted in his labors of late years. Our last direct advices from him were of Aug. 8, at which time he was mostly confined to his house, partly on account of the excessive rains, and partly from poor health. Many, however, called at his residence; on some days from twenty to thirty,

and seldom less than four or five. The number of serious inquirers, however, was very small, and two who had been admitted to the church, had been excluded for apostacy, occasioned, it was supposed, by fear of a violent death. "Poisoning and assassination," says Mr. K., "are not uncommon crimes in this city, and the perpetrators are rarely found out." Some interest had been shown in regard to the "new religion" by several priests. The Kemmee "mountain chief" also continues to plead for teachers. Mr. Kincaid writes,

A priest from Ceylon, after reading some time and hearing the gospel, declared against the worship of idols, and he was driven from the monastery. He then went into a *zayat*, but after remaining there a few days, the priests came, tore his books to pieces, and drove him from that place. I gave him more books, and he is constantly reading—says he is convinced there is one only living and true God, and that idols are an abomination. This is all he knows now, but he has an inquiring mind, and will, we hope, come to know God and Jesus Christ whom he hath sent, which is eternal life. There is another priest in town who calls, asks for books, and listens with apparent interest. I have formerly mentioned to you a very interesting priest in the country. Mr. Stilson and I spent a Sabbath in his monastery and preached there. He keeps the New Testament openly, and reads. Not long since, he sent to me for a few more tracts, and said he should come down towards the close of the rains and make me a visit. He says openly before the people of his village, that the worship of idols is apostacy from God; but whether he will ever get any further into the knowledge of Christianity, it is impossible to say. No person who has not lived among the heathen, and become acquainted with all their feelings, and modes of thinking, can form any idea of the extreme ignorance and darkness of the heathen mind. In fact, but few heathen ever think at all, and their moral perception is so feeble, that the most solemn and affecting truths make but little impression upon them. The mountain chief and eight or nine of his people have been down, and remained five or six days, calling on us every day. They appeared anxious to have us keep them in remembrance, and give them books—said our house was shut up and no one allowed to live in it, because "it was for the teachers."

ANNUAL MEETING OF THE BOARD.

The twenty-ninth annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the Pearl-street Baptist church, Albany, N. Y., on Wednesday, April 26th, at 10 o'clock, A. M. The Rev. PHARCELLUS CHURCH, of Rochester, N. Y., is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE B. IDE, of Philadelphia.

BARON STOW, *Rec. Sec'y.*

Boston, March 15, 1843.

✠ Editors of Baptist papers are respectfully requested to copy the above.

Donations.

FROM FEBRUARY 1 TO MARCH 1, 1843.

Maine.

Cumberland Bap. For. Miss. Soc., Henry B. Fernald tr., Freeport, For. Miss. Soc.	2,60
North Yarmouth, Fem. Bur. Miss. Soc.	26,15
	28,75
Buxton, North Bap. ch. Mrs. William Bailey Miss Mary W. Bryant	3,00 1,00 1,00
per Rev. Wm. Bailey,	5,00
Guilford, Bap. ch.	9,56
Dexter, Levi Morrill	20,00
Lebanon and North Berwick, Bap. ch and soc., per Tristram F. Goodwin,	31,25
	94,56

New Hampshire.

Kingston, E. G. Dalton	3,00
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Massachusetts.

Boston, Charles St. ch., a few ladies, per Miss Hannah H. Hadley,	20,00
do., do. do., a female member, per Mrs. Sharp,	5,00
do., Blossom St. Sab. school, for African Miss., per Rev. H. W. Day,	1,87
do., Harvard St. ch. and soc., mon. con., per Perez Gfl,	23,50
do., Federal St. Infant Sch. Miss. box, Mrs. Newcomb teacher, per W. D. Ticknor,	3,00
do., do. do. united mon. con., per Elijah Mears,	13,05
do., Baldwin Place ch. and soc., mon. con. for Feb., per Thom- as Shaw,	22,20
do., Bowdoin Square Bap. ch. and cong., per Wm. Blake,	50,00
Shelburne, Jonathan Ballard, per Horatio Belton,	5,00
West Cambridge, Bap. ch., per Rev. Timothy C. Tingley,	15,00
Newton Theol. Inst., mon. con., per O. W. Briggs,	7,13

Townsend, Bap. ch., per Rev. C. W. Redding,	14,00
Charlestown, a lady, to make up the balance of \$100, as one of eighty,	70,00
Plymouth, Bap. ch., mon. con., per Rev. Joseph M. Driver,	2,12
West Dedham, Bap. ch., mon. con.,	11,76
do. do., Benja. Tubs, for Indian Miss.,	3,00
per Rev. J. B. Damon,	14,76
A friend, to purchase a standing press for Indian Miss.,	180,00
do. do., per Dr. Pattison,	50,00
	496,63

Rhode Island.

North Kingston, Bap. ch. Quid- nessett Neck	15,10
South Kingston, Bap. ch.	22,25
per Rev. J. B. Brown, Agent of the Board,	37,35
Providence, Mrs. Sarah S. Thompson, per Dr. Pattison,	5,00
	42,35

Connecticut.

Connecticut Bap. State Conven- tion, Joseph B. Gilbert tr.,	160,00
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Pennsylvania.

Covington, Bap. ch., for Burman Miss., per Ephraim B. Gerould,	5,00
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Virginia.

Richmond, Fem. For. Miss. Soc. of 2d Bap ch., in part of annual collection, per Mrs. S. M. Magoon,	50,00
Middleburg, Rev. J. T. Massey, per E. C. Brown,	2,00
	52,00

South Carolina.

Bennettsville, Nathan B. Thomas, per Thomas P. Lide,	6,00
Newberry Court House, Y. J. Harrington,	5,00
	11,00

Mississippi.

Zion Association	15,00
Yellow Bush Assoc., as fol- lows:	
Genada ch.	12,00
Preston do.	8,75
Concord do.	,37
Rehoboth do., for Burman bible,	7,00
Troy ch.	23,00
do. do., for Bur- man bible,	20,00
Providence do.	4,56
Dutch Hill	4,25
do. do., John Boon, for Burman bible,	,56
Rev. James Minter, for Burman bible,	2,50
do. do. do.	2,50
	85,49
per Rev. Wm. Minter,	100,49

Alabama.

Rev. Dr. Manly	25,00
B. Whitfield	25,00
Two ladies	30,00
Mrs. Jane E. Powell	10,00
Mrs. Arabella Prince	5,00
Mr. Richards	10,00

Mr. Noble	5,00		do., Rev. Josiah Leake	2,00
Mr. McGowan	1,50		do., Mrs. Mary A. Leake	,50
Mr. Skessucks	1,00		do., Miss Susan M. Leake	,06
per Rev. J. L. Dagg,	—	112,50	do., Miss Susan E. Bradley	,31
<i>Kentucky.</i>			Mt. Vernon, James Ben-	
Georgetown, Bap. ch.	13,00		nett	1,00
do., Mrs. Ewing,	1,00	14,00	do., a lady	,12
per William Colgate,	—		Clear Creek, collection	17,25
Maysville, collection	12,40		Mount Pleasant, do.	6,00
Washington, do.	4,10		Hillsborough, col. after	
Minerva, do.	6,60		sermon	5,75
Mayslick, do., with a gold			do., a lady	1,00
ring,	10,88		do., Miss Rebecca Ed-	
do., Mrs. Maria Morris	1,00		wards	1,00
Flemingsburg, collection	9,10		do., Martin Edwards	5,60
Millersburg, do.	3,00		Lexington, col. after ser-	
Paris, do.	3,35		mon	13,40
Stamping Ground, do.	12,77		do., Mrs. Agnes Wiseman	10,00
Bark Run ch., col. after			do., John Allen	5,00
sermon	8,80		do., Jeremiah Hartley	5,00
R. P. Miller, for Indian			do., N. Mixer	2,00
Miss.,	1,00		do., Mrs. Hannah Drake,	
Mrs. Susan A. Mills, for			for China Miss.,	5,00
Indian Miss.,	1,00		do., Mrs. Melinda Landu-	
Miss Nancy Daniel	,50		man	1,00
Miss Mary O. Lewis	,37		do., Miss Lydia Graves	1,00
Dry Run, collection	8,23		do., Miss Sarah Graves	1,00
Big Spring, do.	10,55		do., Simeon Drake	1,00
Cane Run, do.	6,00		do., mon. con., per Dr.	
Great Crossings, col. after			Clagett, for Ind. Miss.,	7,50
sermon	17,63		do., Jubilee col. in Oct.,	
do. do., G. B. Long	1,00		per Rev. W. F. Broad-	
do. do., R. A. Long	,30		us,	30,00
Georgetown, col. after ser-			per Rev. Alfred Bennett,	
mon	10,62		Agent of the Board,	— 433,22
do., Judson Fem. M. Soc.,				— 447,22
Mrs. E. G. Peirce tr.,	17,35		<i>Ohio.</i>	
do., Mrs. E. Farnham	5,00		Mrs. Betsey Burnham	1,00
do., Mrs. M. H. Ewing,			Ohio Auxiliary Foreign	
for Tavoy Miss.,	1,00		Mission Society, J. B.	
do., mon. con., per Rev.			Wheaton tr.,	400,00
H. Malcom,	3,32		John Stewart	,12
Frankfort, col. after sermon	10,35		Greenfield, Bap. ch., mon.	
do., mon. con., per Mr.			con., Hugh Smart tr.,	4,00
Allen,	65,65		Winchester, in part of sub.,	6,57
do., col. in Sab. school after			West Union, do. do.,	7,33
an address,	4,00		per Rev. Alfred Bennett,	
do., Mrs. M. W. Noel	1,00		Agent of the Board,	— 419,02
do., Mrs. Jane Devine	1,00		<i>Indiana.</i>	
do., Mrs. Maria L. Mc			Robinson Township ch., mon.	
Kery	1,00		con., per Asa Marsh,	2,00
do., Mrs. Mary Fox	2,00		<i>Illinois.</i>	
do., William K. Fox	1,00		Illinois Baptist Convention, Rev.	
do., D. C. Freeman	5,00		Warren Leverett tr., per Rev.	
do., Mrs. Martha Freeman	5,00		William Leverett,	57,37
do., D. C. Freeman, Jr.	1,50		<i>Michigan.</i>	
do., Miss Mary J. Freeman	1,00		Baptist Convention of the State	
do., G. R. Freeman	,50		of Michigan, R. C. Smith tr.,	
do., Newton Freeman	,25		per Marvin Allen,	25,00
do., C. T. Freeman	,10		<i>Legacy.</i>	
do., Terah Freeman	,10		Beverly, Mass., Larkin Foster,	
do., Miss E. E. Freeman	,06		deceased, per Benja. Foster,	85,00
Forks of Elkhorn, two			A female friend, for Burman	
friends	2,55		Mission, per anonymous letter,	5,00
Isaac Wilson	2,00		<i>Scotland.</i>	
Mrs. Eleanor Waggonner,			Carvers, James Douglass, for	
to fulfil a promise made			Burman Miss., per Miss Eliza	
some years ago, to give			F. Clibbon,	71,24
\$1 annually,	20,00			— 82189,38
Glenn's Creek, col. after			<i>H. LINCOLN, Treasurer.</i>	
sermon	13,60			
do. do., Robert Adams	10,00			
do. do., Joseph B. Young,	1,00			
do. do., Asa Crandall and				
Mrs. Crandall	1,00			
Versailles, col. after ser-				
mon	5,75			

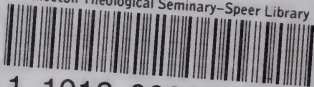
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